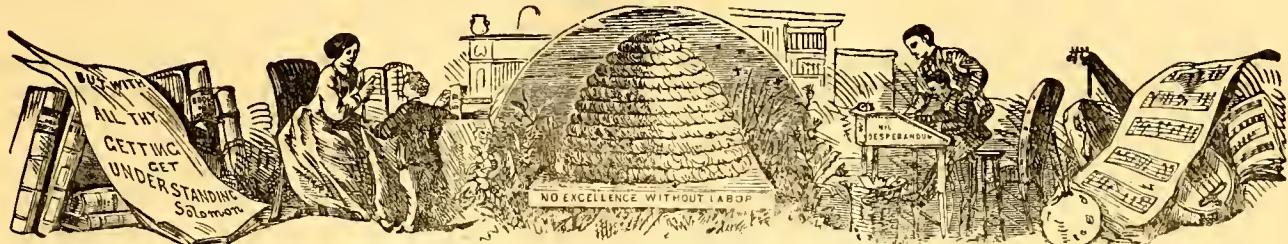


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XIII.

SALT LAKE CITY, FEBRUARY 15, 1878.

NO. 4.

OUR PLEASURES.

THE winter is fast passing away, and the season for sleigh-riding, coasting, snow-balling and skating will soon be, if it is not already, quite over. The winter sports will have to give place to those more appropriate for the spring of the year. The ball, the top, the kite and the marbles will soon become as popular with the boys as the sled and the skates have been. Every season has its peculiar charm, and the changes occur sufficiently often to keep up our relish for each while we enjoy it and yet cause us to look forward with pleasant anticipation to the coming one.

The boys enjoy the delightful sport of "coasting" down the hill on their hand sleds during the first snow storm of the season so much that they think there is nothing quite so pleasant; but two or three months of biting frost, alternated with wind and sleet, and hail, cause them to welcome again the bright, sunny days of spring. As the genial spring weather is more enjoyable to us from our having felt the chilling blasts of winter, so the cool breezes of autumn are the more welcome because of the sultry days of summer.

How the wisdom of the Almighty is displayed in thus providing for the comfort and happiness of His creatures! We appreciate any blessing only by having experienced its opposite. Our happiness is enhanced by the misery we have to pass through. We would know no joy if we never felt any sorrow. We could never enjoy the sweet if we did not taste the bitter. We cannot fully appreciate health until we have endured sickness. The sun never seems to us so bright and pleasant as when it has been obscured from view for a time by cheerless intervening clouds. We would never see the beautiful rainbow were it not for the descending rain.

As the beauty of a landscape is enhanced by the glimmering of the rising sun through the gently falling summer shower, so our anticipated joys always look the brighter when

seen through our tears. Thus we may see a providence in the most unpleasant circumstances that duty requires us to face, and the greatest hardship we have to endure. Were it not for these our life's pleasures would be robbed of half their sweets.

The boys of to-day are to be the men of the future. Coasting and skating are not always to be their winter amusements. Stern duties are before them; but they are not necessarily devoid of pleasure. Happiness is to be found in every honorable pursuit, if they will only take the course to find it. They must remember the lesson of their youth: that to enjoy the pleasure of a ride down the hill on their hand sleds they had first to toil to reach the top. So it is through life. If we desire respect, influence, power and happiness, we must secure them by persevering industry. We are not going to gain them by listless idleness, or by spending our time in repining at the providences of the Almighty. The highest positions within our reach in this life are only to be gained by diligent labor. Indeed, it is only by such means that we could qualify ourselves to fill them or be able to appreciate them, if it were possible for us to gain them without an effort. So with the blessings of the future. If we desire an exaltation in the next life we must gain it by sacrifice and devotion in this. If we attain to any kind of glory, or secure any blessing, in a future existence it will be through proving ourselves worthy of

the same by our course in this life. And this is in accordance with a just and consistent law.



Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and shall scarce overtake his business at night, while Laziness travels so slowly, that Poverty soon overtakes him.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

WHEN gangs of Thugs were arrested, it was a difficult task for the officers of the law to have them convicted. The forms of the criminal courts and the lax provisions of the Mohammedan law would leave a loop hole for the culprits to crawl through. Again, the petty land-holders, as well as the native police and revenue officers, would connive with them and wink at their nefarious practices. Also many of the natives who knew of their acts were unwilling to appear as their accusers before the proper courts.

However, through the vigilance of a few officers in the service of the East India Company, their depredations were greatly suppressed.

They travel in organized bands of from ten to fifty persons, sometimes more. If they are flush with means they will assume the garb of traders, merchants, and sometimes pilgrims, mounted on horseback, having along with them tents and other comforts suitable for the journey. If they are poor they will travel in a more humble sphere. The Thugs are grossly superstitious, and previous to starting on their expeditions, they will consult their oracles, and study the signs and omens which they ascribe to the influence of Devi. They carefully watch the appearance of birds, beasts and reptiles, the cries they utter, the course they take, etc.

The chief learning of a Thug consists in being well versed in the numerous omens, and to be able to give them a true interpretation. To misinterpret, they think, is sure to bring disaster upon them. They will not start on their expedition until they are satisfied the signs are ominous. To meet the corpse of any one belonging to the village is considered a bad omen, also, to meet a woman with an empty pitcher, or hear an ass braying from the front, to see a pair of jackals crossing the road ahead of the gang, to behold a wolf cross the road from left to right, to meet a dancing master, an oil seller, a potter, a carpenter, a devotee with long traced hair, or a Fakir with a brown waistband; also for any of the gang to sneeze when starting on their campaign.

On the other hand, it is considered a good sign to hear an ass braying on the left while in camp, to see a jackal going from right to left, an antelope from left to right, or to meet a woman with a pitcher full of water.

The foregoing are a few of the many mysterious tokens which govern the Thugs. When they are satisfied that the ominous warnings are indicative of a successful expedition they start in gangs, as I have already stated. Previous to entering towns or cities they scatter, with the understanding that when they meet in these places it is by accident, being entire strangers to one another. A portion of the gang make themselves useful as spies or emissaries, acquiring information relative to any wealthy persons who are about to undertake a journey or proceed on a pilgrimage to Benares, Gyayah, Allahabad or Jugernauth. The most polished and eloquent of the gang will insinuate themselves by winning confidence through their cheerful and agreeable manners, intimating that they also are traders, merchants or pilgrims; or, in fact, anything that will meet the approbation of those whom they intend to entrap.

Sometimes they will follow their victims without making their acquaintance. On arriving at a place suitable for the safe execution of their design, a rope or an unfolded turban is quickly thrown around the neck of the victim, the ends of the rope are crossed and drawn tight by an accomplice; at the same time the head of the victim is pressed forward. Another of the gang seizes him by the leg, causing him to fall to the ground, when his feet and hands are secured until life is extinguished. The dead body is then plundered of the valuables found upon it and buried in a hole dug in the ground in a place not exposed to observation. Should there be several travelers whom they intend to victimize, not one is suffered to escape, as the Thugs invariably have their plans laid to outnumber those whom they intend to attack. While the strangling is going on, scouts are stationed to guard every avenue, and give notice of any approaching traveler. Every vestige of the deed is carefully concealed by covering up their tracks, so that no evidence of the perpetration of the murder may ever be divulged, except through the Thugs themselves, who are bound by the most solemn oaths, as well as their own interests, to keep their horrid acts secret.

In attacking a traveler that is mounted, one of the gang goes in front of the horse while another follows close behind. The third accomplice keeps by his side, and when satisfied that he is off his guard, suddenly drags him to the ground by the arm and strangles him in the usual manner.

The Thugs not only ply their vocation on land, but the rivers of India are also infested by them, where their outfit consists of a suitable boat. In general habits they are similar to the land Thugs. They mostly go in strong parties. A portion of their number ape the style of travelers of distinction; the others act as boatmen. When proceeding up the Ganges, they pretend they are on a pilgrimage to Benares, Allahabad and Gyayah. When moving down the river they are just returning from these shrines.

The travelers to be victimized are decoyed from the highways and strangled inside the boat. While this is going on a part of the gang is on deck beating tom toms, playing and singing. This making merry is done for the purpose of diverting the attention of those on passing boats, to dissipate even the most distant idea of the foul act that is being perpetrated on board. As soon as the coast is considered clear, the signal is given, and the bodies of the unfortunate men are thrown into the river. It creates no suspicion, whatever, of foul play to see human bodies floating on the sacred rivers of India.

The manner in which they divide their plunder is rather peculiar. A certain portion is appropriated for the purpose of defraying the expenses of religious ceremonies, also for the maintenance of the wives and children of deceased members of the gang. The balance of the booty is divided into shares, which run as follows: The leader receives two shares; the teacher, the entrappers, the stranglers and the grave diggers receive one and a half shares; each all the other members of the gang receive one share each.

The practice of taking life in the manner followed by the Thugs was formerly carried on by a number of associations, the members of which, although composed of different religions and castes, occupying different parts of India, were banded together as a confederation of criminals, who were known to each other wherever they happened to meet by a system of secret signs and a peculiar dialect. They were taught from their childhood that it was their hereditary calling to murder by means of the noose, that they were mere

tools in the hands of destiny, and were not responsible. The youth was first trained as a scout, and not allowed to witness the operations of his elders who were old in crime. As he grew older he was permitted to see and handle the corpses and assist in their burial. When he advanced to manhood and exhibited adequate strength and will he was permitted to take the part of the strangler, which was the summit of his ambition; but before committing his first murder it devolved upon him to select one of the gang for his teacher, or "guru," who put him through a form of mysterious initiations.

(*To be Continued.*)

[THE foregoing chapter should have appeared in No. 1 of the present volume, but the copy was lost in transit from Beaver, and not received until the two succeeding chapters were published.]

Ed. J. I.]

Biography.

JOSEPH SMITH, THE PROPHET.

(*Continued.*)

IN the last chapter we told you that Nauvoo, or Commerce, as it was first called, was not a healthy place. Considerable sickness prevailed there, and many were prostrated by it. But God did not forget His promises to His people, and He sustained and upheld His servant Joseph. There was one day when God's power was poured out to a wonderful extent. Knowing that Brother Willard Woodruff was an eye witness to many of the incidents which occurred on that day, and that he is very particular in keeping a journal, we asked him to write a description of those interesting events, that our readers might become familiar with them. He very kindly complied with our wish, and we take pleasure in laying this account before you.

"In consequence of the persecutions of the Saints in Missouri, and the exposures to which they were subjected, many of them were taken sick soon after their arrival at Commerce, afterwards called Nauvoo; and, as there were but a small number of dwellings for them to occupy, Joseph had filled his house and tents with them, and through constantly attending to their wants, he soon fell sick himself. After being confined to his house several days, and while meditating upon his situation, he had a great desire to attend to the duties of his office. On the morning of the 22nd of July, 1839, he arose from his bed and commenced to administer to the sick in his own house and door-yard, and he commanded them in the name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

"Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay

sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the Saints were living at the old Military Barracks. Among the number were several of the Twelve. On his arrival, the first house he visited was that occupied by Elder Brigham Young, the President of the Quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the prophet on his visit to others who were in the same condition. They visited Elder W. Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room the prophet of God walked up to the dying man, and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak, his eyes were set in his head like glass, and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'Yes.' Joseph asked him if he had faith to be healed. He answered 'I fear it is too late, if you had come sooner I think I could have been healed.' The prophet said, 'Do you not believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments, then he spoke in a very loud voice, saying, 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundation. Brother Fordham arose from his bed, and was immediately made whole. His feet were bound in poultices, which he kicked off, then putting on his clothes he ate a bowl of bread and milk and followed the prophet into the street. The company next visited Brother Joseph Bates Noble, who lay very sick. He also was healed by the prophet. By this time the wicked became alarmed, and followed the company into Brother Noble's house. After Brother Noble was healed all kneeled down to pray. Brother Fordham was mouth, and, while praying, he fell to the floor. The prophet arose, and looking around, he saw quite a number of unbelievers in the house, whom he ordered out. When the room was cleared of the wicked Brother Fordham came to and finished his prayer.

"After healing the sick in Montrose, all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick. They were twins and were three months old. Joseph told the man he could not go; but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to Brother Woodruff, telling him to wipe the faces of the children with it and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.' Elder Woodruff did as he was commanded, and the children were healed, and he keeps the handkerchief to this day.

"There were many sick whom Joseph could not visit, so he counseled the Twelve to go and visit and heal them, and many

were healed under their hands. On the day following that upon which the above-described events took place Joseph sent Elders George A. and Don Carlos Smith up the river to heal the sick. They went up as far as Ebenezer Robinson's—one or two miles, and did as they were commanded, and the sick were healed."

THE TELEPHONE.

BY J. L. B.

IT is generally understood, even by children, that messages can be sent by telegraph, and that wires are used to connect places together, by means of which electricity is transmitted at the will of the telegraph operator. By this method the talking is done in a sort of clicking language, which the practiced ear of the operator understands. By means of an instrument known as the telephone it has recently been made possible to reproduce similar sounds to those of the human voice, or other sounds. Instead of an operator touching a key to open and close the electric current, he talks into an instrument which is so constructed as to affect a similar instrument at a distance, which is connected with it by a wire. The contrivance is a very simple one. The instrument is very small and portable, that generally used being only about five and a half inches long by nearly three inches wide at its longest end.

To use it, one talks into the large end as if speaking through a tube. But, instead of it being a hollow tube, there is within it a cup-like disk of iron. This acts upon a permanent magnet and sets in motion electricity. This passes through a coil of copper wire wound around the magnet. Every percussion caused by the human voice, or any other sound, strengthens or weakens the magnetic current thus produced, according to the intensity of the vibration of the disk, which in turn depends for its motion upon the air disturbance made by the voice in speaking, or any other similar source of sound.

Now, it is found that by connecting two or more telephones together, the vibrations produced on the disk of one are transmitted to the others, setting the air in motion in the same manner, and thus producing similar sounds; so that telephones connected together by a proper wire are now made the means of conversation.

It is not claimed that the principle of the telephone is new, so far as transmission of sound is concerned, but the elegant method of connecting places together by a continuous wire with a vibrating magnet at either end is entirely new to science.

It has long been known that the natives of India, of some parts of Africa and some other uncivilized countries are in the habit of amusing themselves with a species of telephone, or a simple contrivance which works upon the same principle. It consists merely of two gongs, connected together by a string or wire, by which sounds made by beating upon one gong are transmitted to the other.

The natives of the Sandwich Islands also have a very simple and more perfect telephone with which they amuse themselves. It consists of a wooden or metal cylinder with a piece of goatskin stretched over one end of it, presenting the appearance of a miniature drum with one head out of it. To the center of the head is attached a string, which connects it with a similar arrangement at a distance. A native places one of these cups, or cylinders, to his mouth and chants into it and

the sound can be distinctly heard at the other end of the string, a distance of several hundred yards.

There is an account of a right royal telephone given by Isaiah.

Hezekiah, the king, was "sick unto death," and a prophet of God visited him and said to him: "Thus saith the Lord, set thine house in order; for thou shalt die, and not live."

Children, read how that king put the telephone into operation: "He turned his face to the wall, and prayed unto the Lord!"

In the book of Kings, it tells us that the Prophet Isaiah had left the king and before he had gone out into the middle court, only a few yards of space, "the word of the Lord came to him." Pretty quick telephonic operations, these! And the prophet went in to the king, as the Lord told him to do. Here is the message:

"Thus saith the Lord, the God of David, thy father, I have *heard* thy prayer, I have *seen* thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years."

The Italics are not used in the sacred writings, they are only introduced here to show that the spiritual telephone, to which attention is drawn, is more perfect than science has yet attained to. But let us be patient, man may yet discover that "things on earth are only patterns of things in the heavens;" and that there is a closer connection between the dwelling place of our Heavenly Father and the habitations of His children than is dreamed of in man's philosophy!

AN ADVENTURE AMONG THE PAHUTES.

BY J. N. S.

IN July, 1858, in company with about thirty men, members of the White Mountain Mission, I was stationed in Meadow Valley, about one hundred miles from the settlements; at that time in Utah Territory, but now in Lincoln County, Nevada. We had not much employment, except the usual duties of guarding camp and herding the horses. We had built secure corrals for our animals, and sowed a field of wheat in the best part of the valley that could be watered. But the wheat did not look promising, although it was carefully watered; there was too much alkali in the soil. Expecting soon to be called in, we made no attempt at permanent improvements. There were a few Indians who came every day to beg for food, who were never sent away empty. As the season advanced we concluded to put up some hay, there being an abundance of wire grass near the camp.

As we needed rakes and some pitchfork handles for haying, and if we stayed to harvest our wheat would need grain cradles, we concluded, to go down the wash or canyon below the valley in search of some timber with which to make such articles. With this object in view, three of us took a four-mule team and wagon and started out, glad of the change from the monotony of camp life. The party consisted of Samuel D. White, John W. Christian and myself. There was no road, and the ground was covered with a heavy growth of grass.

The valley was soon passed and we entered the winding canyon below, the soft sand stone sides of which were washed into many gulches by the rain. There was no continuous water course but springs broke out occasionally, and we crossed a number of triangular pieces of land in the angles of the

canyon containing several acres, covered with luxuriant blue grass. In the afternoon we saw a couple of Indians, and called them to us. They were wild and did not understand the meaning of shaking hands; they had probably never seen any white men before. Three others soon came in; we gave them some provisions and continued on our way. We came to a small grove of scrubby ash at sunset, but turned back a short distance to a spring and camped, three of the Indians remaining with us over night. We were pleased with the opportunity of cultivating friendly relations with them. White talked with them, having some knowledge of their language. He felt the more at home with them as he thought he had met some of their tribe on the Muddy, above the crossing of the California road. He also believed we were on one of the head branches of the Muddy.

The following morning, as we were preparing to cut the timber for our load, the Indians invited us to go a little farther down, to their camp, where they said they had some corn growing, and where there were taller ash trees, which they compared to some small cottonwood trees growing near. Suspecting no treachery, they having shared our breakfast, White and I concluded to go with them, leaving Christian with the team. Following our guide down the canyon, we noticed that the rocky sides soon became more abrupt, the red and yellow cliffs alternating with darker lines. The cliffs were so steep that a man could not climb out either side. The number of Indians increased as we went along, my companion chatting with them all the way. Not being very conversant with their language, I said nothing. The pathway was quite narrow. We had gone I suppose something over two miles from where we left the wagon when we suddenly found ourselves surrounded by some twelve or fourteen Indians, each with an arrow across his bow, excepting one who had a short gun that he held in readiness for immediate use. One of the Indians, apparently the chief, advanced into the circle and demanded our shirts off our backs. My companion represented to them, as well as I could understand, the enormity of such a proceeding—that we came down there by invitation from them, and that we wished to continue friendly, etc. But the chief was deaf to all arguments; he made the most contemptuous expressions and gestures, while a smile of triumph played upon the features of those in the circle around us. I realized that if we yielded one particle to their demands they would be all the more rapacious; they would deprive us of our clothing, arms and team, and would no doubt kill us before we could reach the camp, some thirty miles away. I had a revolver and a knife on my belt. My companion had left his rifle at the wagon, but carried on his shoulder a chopping ax, a very effective weapon at close quarters. After exhausting his rhetoric he turned to me and said: "Well, it's no use talking; what shall we do?" "Fight!" I replied, and grasped my weapons. He nodded. At this instant a change came over the faces of the Indians, they at once expressed great friendship, and renewed their invitation for us to go to their camp, which they said was just around the next point. We accompanied them a little further but seeing no indications of wicketups, growing corn or ash timber, and fearing to trust ourselves any further in their power, we halted and told them we would return. With many expressions of friendship on their part we took leave of them.

Returning to the wagon we found five Indians with Christian, who told us he had been compelled to draw his revolver on them to keep them from carrying off our blankets and provisions.

We immediately loaded our wagon and started for camp, arriving the next day, in the evening.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON :XXXV.

Q.—How did Joseph Smith come to look in the hill Cumorah for the records of the Book of Mormon?

A.—Moroni, an angel of God, led him to them.

Q.—Who was Moroni?

A.—He was a Nephite general.

Q.—At what time did he live?

A.—At the latter part of the fourth and the beginning of the fifth century.

Q.—Do you know the name of his father?

A.—It was Mormon.

Q.—Who was Mormon?

A.—He was a Nephite prophet, and was also general of their armies.

Q.—Was he the last leader of the Nephites?

A.—Yes, he was the leading general at their last battle when they were nearly all destroyed.

Q.—Was Moroni with him?

A.—Yes, he was a general under him. He was also a prophet of God.

Q.—Why did he hide the records?

A.—Because he was the last of his nation, and the Lord commanded him to do so.

Q.—What is the translation of these records called?

A.—The Book of Mormon.

Q.—Why is it called the Book of Mormon?

A.—Because Mormon made an abridgement from the plates, and therefore it is called by his name.

ON THE BIBLE.

Q.—What answer did the Lord give David when he again inquired whether he should go up against the Philistines?

A.—That he should not go, but should encompass them, and wait until he heard a sound in the tops of the mulberry trees.

Q.—What did the Lord then promise?

A.—That He would go out before David and smite the hosts of the Philistines.

Q.—What was the result?

A.—David did as the Lord commanded, and the Philistines were smitten.

Q.—Whom did David gather together?

A.—All the chosen men of Israel.

Q.—What was their number?

A.—Thirty thousand.

Q.—Where did David and his people go?

A.—To the house of Abinadab.

Q.—For what purpose?

A.—To fetch the Ark of God.

Q.—What did David and the house of Israel do as they were bringing the ark?

A.—They played before the Lord on all manner of instruments.

Q.—What did Uzzah do when they came to Nachon's threshing floor?

A.—He "put forth his hand to the Ark of God, and took hold of it."

Q.—Why did he do so?

A.—Because the oxen shook it.

Q.—What was the result?

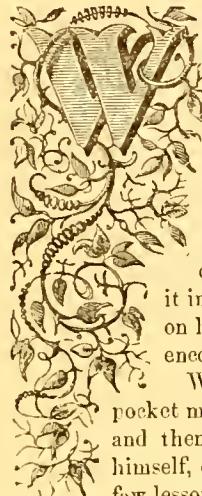
A.—"The anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the Ark of God."

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, FEBRUARY 15, 1878.

EDITORIAL THOUGHTS.

E want to talk to our young readers to-day about self-denial. When we notice children manifest traits of character which are not good, and proper to be encouraged, we feel like giving them a gentle hint for their future guidance. When we see a boy take the largest piece of pie on the plate, the last slice of cake or the only apple there is left, regardless of the wants of his brothers and sisters, we always think it indicates a little more greed and selfishness on his part than is pleasant to see or good to encourage.

When we see a boy spend the few cents of pocket money given to him by his mother in candy, and then slip away from his playmates to eat it all himself, on the sly, we feel that he is in need of a few lessons in self-denial.

When we see girls spend the earnings of their widowed mother in the purchase of jewelry or fine clothes, to wear at parties, while that mother stinted herself of necessaries, and washes or sews to earn more, we feel that self-denial in that family is unequally distributed. In fact, it reminds us of the man's horses which he claimed were well matched, one was willing to pull all the load, and the other was more than willing that he should.

When we see a half dozen big, burly men occupying the seats near the stove in a railroad car on a very cold morning, while several old ladies are shivering with the cold in the center of the car, we always think that self-denial was no part of those fellows' early training, or if so, the lessons were lost on them. We have seen no recent exhibition of selfishness on the part of any of our readers to remind us of this subject; but there is so much of it in the world, and examples of it are so apparent almost everywhere that one is forced to notice it.

Self-denial in a person's character bespeaks true nobility, and the person possessing this trait is likely to find more happiness in the practice of it than is ever to be gained by sordid selfishness.

Sir Walter Scott has said, "Teach self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer." And again, "There never did and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial."

We are not all constituted alike. Some are naturally liberal and self-denying, even to excess, while others are naturally stingy and selfish. But we should seek to cultivate and develop, or restrain, ourselves as may be necessary for our own welfare and that of the world generally.

The Savior, who has given us the greatest example of self-denial, enjoined its practice upon His disciples, and said: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

However, we need not, in our zeal to please God, deny ourselves of every comfort. We need not go to the extreme and indulge in self-torture as the ignorant Fakirs do, and as many pretended christians formerly did, such as starving themselves or deforming their bodies. We need not resort to self-abasement, as many of the Hindoos and the people of some other nations do, to conciliate their gods, such as prostrating themselves to be trampled upon by a horse or by other persons, or crawling for miles upon their bellies. We need not do as the Spartans did to effect a certain purpose—deny themselves all kinds of food except the repulsive black broth. We need not be miserly. We need not even shut ourselves in cloisters or in nunneries and deny ourselves entirely the society of the world; for none of these things are pleasing to God. But we should be willing to deny ourselves all hurtful, needless and extravagant indulgencies.

The Latter-day Saints, of all other people, should be capable of any reasonable self-denial, for they have a greater mission than any other people living. There is more expected of them. Indeed, examples of self-denial are not exceptional among them, though they are not as universal as they should be. How many temples would be built by them, or how many missions to the nations of the earth would there be performed if they did not practice self-denial? These are works that we are all interested in, and we cannot perform our part acceptably if our self-indulgence is limited only by our ability to obtain means. It is this extravagant self-indulgence that is ruining our nation. It is the same cause that has led many Latter-day Saints to go into debt and mortgage their homes, all of which might have been averted by the practice of a little wholesome self-denial.

Children, remember that by this practice is gained strength of character, power of will, independence, firmness, decision and ability to rise in the world. Its absence is marked by weakness, lack of force, dependence, improvidence and dissipation; and frequently by dishonesty, fraud, embezzlement, ruin.

“HE'S A BRICK.”—If it is slang, it is really classical slang, and yet of the thousands who use the term, how few—how very few—know its origin or its primitive significance. Truly, it is a heroic thing to say of a man to call him a brick. The word, so used, if not twisted from its original intent, implies all that is brave, patriotic and loyal.

Plutarch, in his life of Agesilaus, King of Sparta, gives us the origin of the old and familiar expression:

On a certain occasion an ambassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The ambassador knew of the monarch's fame—knew that, though only nominally King of Sparta, he was the ruler of Greece—and he had looked to see the massive walls rearing aloft their embattled towers for the defense of the town; but he found nothing of the kind. He marveled much at this, and spoke of it to the king.

“Sire,” he said, “I have visited most of the principal towns, and I find no walls reared for defense. Why is this?”

“Indeed, Sir ambassador,” replied Agesilaus, “thou canst not have looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta.”

Accordingly, on the following morning, the king led his guest out upon the plains, where his army was drawn up in full battle array, and pointing proudly to the serried hosts, he said, “There, thou beholdest the walls of Sparta—ten thousand men—and every man a brick!”

THE MOLE.

WHAT a curious animal we have here! It is called the Mole. It certainly has no beauty to recommend it, and its utility is also questioned. However, as every kind of animal has doubtless been created for some purpose, we will see if we cannot discover the object of its creation.

The Mole is a burrowing animal *par excellence*. It has very short and strong legs terminated by long and powerful claws. Its body has the appearance of a cylindrical mass, terminating in a cone at one end. There is no trace of a neck; the head abruptly succeeds the body without any depression. At the end of and underneath the head, which gradually terminates in a point, sustained by a particular bone, in which the nostrils are pierced, is situated the mouth. The nose is, at the same time, a boring instrument, destined to second the action of the creature's paws by a simultaneous effort. The cranium is very flat, elongated, and furnished with vigorous muscles. The entire body is covered by a fine, silky, thick, and short black hair.

For a long time it was believed that the Mole was destitute of vision. It was pretended that nature had refused to give eyes to this subterranean dweller because it did not require them. This error was exposed by Isidore Geoffroy Saint-Hilaire, who discovered in the Mole two black eyes, nearly imperceptible it is true, and deeply hidden among the sombre fur—a circumstance which had misled other observers. Certain anatomists, stubbornly clinging to their opinion, then pretended that the eyes of the Mole were only rudimentary organs, and quite unfit for vision. But ingenious experiments have demonstrated that the Mole possesses, to a certain degree, the sense of sight. This sense, it is true, is exercised imperfectly, but that it exists can no longer be doubted.

The Mole possesses a very acute sense of hearing. Its organ of smell is also excellent. The mouth, very widely cleft, is well furnished, containing not less than forty-four teeth, distributed in equal numbers in each jaw. Its tail is short, scantily-furnished, and it has ten teats beneath the abdomen. It passes its life below ground, occupied in making galleries, through which it runs with astonishing rapidity. Fertile, cultivated land is its favorite home. Wet or stony regions do not suit it, as they prove an obstacle to its labors. Digging with head and paws, it rapidly hollows out what is in every sense its domain.

The Mole works at all seasons, exhibiting most energy in spring. During a great portion of the year it lives a solitary life, but in the months of March and July it seeks a mate.

It always arranges a comfortable place for its young, and tends them with much solicitude. This nursery is situated in the most elevated part of its domain, and most frequently at the junction of several galleries. The roof of this apartment is sustained by pillars at equal distances from each other, and forms a large dome, the internal face of which has been well beaten, so as to make it resist the infiltration of

water. The ground is covered by a thick layer of herbage and leaves; and here dwell the young creatures so long as they are incapable of seeking their own food.

The food of the Mole is chiefly composed of insects and earth-worms; but it also eats snails, and even the dead bodies of small mammals and birds. It is likewise partial to frogs.

The Mole is eminently carnivorous. Perhaps no animal is impelled by a greater desire to destroy and feast upon living prey. It first attacks the belly of its victim, plunges the whole of its head into the palpitating entrails, and gloats with rapture over its carnage. Take two Moles of the same sex, place them before each other in a room, and in a very short time the strongest will have devoured the weakest.

Moles rarely come to the surface of the ground, except when changing their residence, or when seeking a mate.

During the rainy period they take refuge in elevated places, but descend to the valleys when the dry weather arrives. Notwithstanding these precautions, they are at times sufferers from inundation. When the rivers overflow their banks, numbers may be seen flying from the flood and trying to reach ground that the waters will not cover.

Now for the utility of the animal: Although Moles destroy an enormous quantity of larvae and perfect insects,

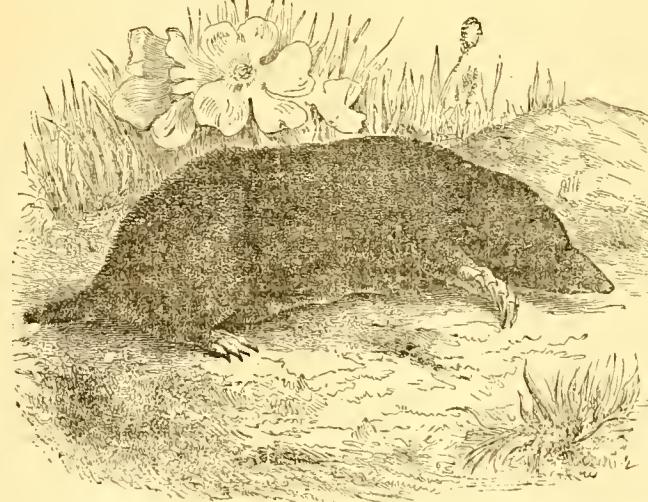
they are none the less looked upon as injurious to agriculture, because of the mischief they commit in digging their galleries among cultivated plants. Although they do not feed on the roots of vegetables, as has often been supposed, they cut them in making their passages. In addition to this, when they are preparing their nest, they seize the plants by the roots and gradually drag them underground, with the intention of converting them into a bed for their young.

After well considering the question, we may be led to see that the amount of good is greater than the evil, and that the Mole ought to be classed in the category of animals which, if not useful, are at least inoffensive.

It is necessary to say, however, that this opinion is far from being generally accepted, for there are men who specially devote themselves to their destruction. The Mole-catcher is well acquainted with the habits of his game. With experience he follows it through its galleries; he knows that such a hillock, higher than the others covers its nest, and that such another overhangs its seat. If exercising his vocation he arrives early in the morning, at the time when his prey is hard at work; he keeps its movements in view, and whenever he chances to see the soil upheaving, he excavates rapidly with a spade behind the animal, so as to cut off its retreat. He then digs down and is sure to find the animal in the Mole-hill in process of formation.

For difficult occasions, the Mole-catcher has traps of various kinds, which he places in the most recently-made galleries.

The flesh of the Mole is not fit to eat; it exhales a repugnant odor, and rapidly becomes putrid. Owing to the small size of its skin its fur cannot be of great utility. It is said, however, that in the reign of Louis XV. the ladies of the



Court put it to an unheard-of use—narrow strips of Mole's skin were used by them for eyebrows when they fancied they were deficient in that respect. Almost every artifice is resorted to by fashionable ladies of our day to supply what they consider the defects of nature, but we have not heard of this plan yet.

Moles inhabit the temperate regions of Europe, as well as many parts of America, but they are most numerous in Europe. Three species are known: the Common Mole, of which there are several varieties; the Blind Mole, so named in consequence of its eyes being reduced to little openings which are no more visible than the point of a pin—it inhabits Italy; lastly, the Woogura Mole, a native of Japan.

INCIDENTS OF A MISSION.

BY ELDER C.

ON the 4th day of April our young missionary found himself in the large manufacturing city of L——, Mass. There he found a small branch of the Church, composed of a few Saints from England, who had come thus far on their way to Zion, and who were striving to obtain means to complete their journey. He made his home among them for some weeks, and held meeting with them twice each Sabbath, besides one or more evening meetings during the week. These meetings were held in the house of one of the Saints, and were at first attended by some of the neighbors and friends of the Saints, as well as by the Saints themselves, but soon the interest died out in the minds of all except the Saints, and ELDER C. saw that there was little prospect indeed of his being able to spread the work in that city. He had scattered a number of tracts among strangers whom he had met, and had exerted himself to arouse an interest in their minds in the gospel, but had met with no encouragement. He had looked about with a view of finding some opening for public meetings, but he had no money with which to hire a hall, and the few Saints there were too poor to afford it, and thus his way seemed hedged up on every hand.

At length he was beginning to feel much discouraged and downcast. Week after week had passed with no baptisms or hopes of any, and the prospect was truly gloomy. ELDER C. wondered if the fault lay with him, and at times half feared it did, and yet he did not know what to do to make an opening. At length, after spending much of the day in sorrowful meditation on his ill-success and discouraging circumstances, he retired to bed, fell asleep and dreamed.

He seemed to be standing on one of the principal streets of L——, in the immediate vicinity of the large factories, fine stores, and massive business blocks that were numerous in that part of the city. As he stood on the paved sidewalk, he cast a sweeping glance over that part of the city that lay to his right, and as far as he could see, it was a mass of flame! Whole streets, lined with large buildings, elegant mansions, business blocks, stores, and tenement houses, were melting into a sea of fire. He looked again and beheld that the fire which was thus devouring that portion of the city, was being poured out upon it from heaven, and clouds of liquid fire seemed to overhang the city. ELDER C. then glanced toward some high buildings on his left, and close to him, and beheld that they were being shaken to pieces. Great cracks and fissures appeared in their walls. Their

chimneys were tumbling to the earth. Their very foundations shook and swayed and reeled to and fro. The pavement on which he stood then seemed to be seized with throes and convulsions. It shook, swayed and heaved like a plank on a stormy wave. The time of day seemed to be the afternoon, but the light of the sun seemed to be greatly dimmed, so much so that objects appeared as they do at dusk in the evening, though distinctly visible in outline. The sky, save over the portion of the city where the clouds of fire hung, was covered with patches of thick, black thunder clouds, from which rolled, every few seconds, terrific peals of thunder that seemed to shake all things on the earth's surface, and then to sink into low, muttering, rumbles, only to burst forth again in a few seconds, as terrifically as before. Between these clouds the stars could be plainly seen. Many of them were falling to the earth like untimely figs from a tree that is shaken by a mighty wind. Others seemed to be flying aimlessly through space.

But the most awful feature of this most awful occasion was the sound of a voice that could be heard above the noise of the hissing, crackling flames, of the falling buildings, and rumbling earthquakes, even above the sounds of those terrific peals of thunder, a voice like the roar of many waters, which could be heard saying: "O ye inhabitants of L——, why did ye not repent at the warning of my servants! O why did ye not repent! Behold, because that ye did not repent, the day of awful destruction is come upon you!"

When ELDER C. heard these words, the sound of which seemed to come from the clouds of fire, and to be so loud and terrible, he said to himself, "Why, here I am, a servant of God, sent forth to warn this people of the very things I now see, and before my mission is done, the day of destruction has come upon this city; but in the midst of all this disaster and calamity, I shall be preserved, for I am clothed with the garment of a servant of God," and he thought of the garment given to him in a holy place, which he then wore.

And then something seemed to say to him, "You were sent forth to warn this people of their coming destruction, but have you been faithful in doing so?" The query aroused a most awful apprehension in his mind, and he began to fear that he had not been as diligent as he ought to have been, and that possibly the blood of some of those destroyed might sometime be required at his hands, for not having warned them. And then he thought of his labors and earnest efforts to get at the people and how earnestly he had sought an opening to preach to them, and how they would not listen, and as he stood in the midst of that terrible scene with that awful query in his mind he did not feel condemned before the Lord for past negligence, but the thought, together with the whole dream, served him as a solemn warning to be faithful. The dream closed with these thoughts passing through his mind as he stood gazing on the terrible scene which surrounded him.

From that time forward ELDER C. resolved to be diligent and to spare no effort to get at the people, and many a time during his subsequent labors, when he was tempted to yield to discouragement and to cease his labors among a people who despised the gospel, the thought of this dream stimulated him to renewed exertion.

(To be Continued.)

The bread earned by the sweat of the brow is thrice blessed, and it is far sweeter than the tasteless loaf of idleness.

THE GOSPEL PRINCIPLES.

BY DANIEL TYLER.

IN our last we casually referred to Peter's preaching the doctrine of repentance and baptism for the remission of sins. He not only told them that if they would be baptized their sins should be forgiven, but promised them the gift of the Holy Ghost.

Our devout Christian friends tell us that this was only promised to the Apostles, or, at most, to believers in that age of the world. Now, when they say that, they contradict Peter, for he said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." They had just passed the meridian of time, hence, the "last days" had commenced; and he told them that what they had witnessed was what the prophet Joel predicted should come to pass in the last days—that God would pour out His "spirit upon all flesh." He did not tell them that was the end of Joel's prophecy, but a mere beginning, to be continued to them and their children, and to those afar off, and finally to all whom the Lord should call. Call to what? Why, to the same that they were called to. To believe in the Lord Jesus Christ; repent and be baptized for the remission of their sins, by those having the same authority; and they should have the same Holy Ghost, or Spirit of God, which Joel said should, during the period which should follow the meridian of time, called the last days, be poured out upon all flesh. Or, as Isaiah expresses it, "until the knowledge of God shall cover the earth as the waters cover the great deep."

You will see, by reading the second chapter of Acts, that it was the different denominations of religious people of that day, who assembled on the day of Pentecost, whom Peter commanded to repent and be baptized, and promised the gift of the Holy Ghost. Yes, they were "devout men out of every nation under heaven," yet they had to come in by the same door as the publicans and other sinners, or they could not get this Holy Ghost. Just the same as ministers at the present time and their flocks must come in by the same door, or they cannot get this heavenly gift; neither can they otherwise enter the kingdom of God, set up for the last time.

This gift comes by the laying on of hands. Hence, when Paul found some who supposed they had been baptized unto John's baptism, but had never heard the doctrine that John taught about the Holy Ghost, he re-baptized and laid hands on them and they received that heavenly comforter, and spoke with tongues and prophesied. By reading the 8th chapter of the Acts of the Apostles, you will find that Philip went to Samaria and baptized all the Samaritans. When the brethren at Jerusalem heard of it, Peter and John were sent down, who, when they came, prayed that they might receive the Holy Ghost, which none of them had received, although the ordinance of baptism had been attended to. Whether this Philip was the Apostle by that name, and, through so many applications for baptism, had not had time to confirm them, or whether he was a priest after the order of Aaron, and therefore unauthorized to administer in spiritual things, does not appear from the reading. I believe the latter, however, is the more generally received opinion. After prayer, Peter and John confirmed, or laid hands on, them, and they received the Holy Ghost.

There is an instance mentioned in the 10th chapter of the Acts where one devout man—a religious Gentile—received the

Holy Ghost before being baptized. This chapter, however, explains itself. It shows the reason to be that, although Jesus had told the Apostles to preach the gospel to every creature, they had, nevertheless, supposed the Gentiles to be unworthy of it. Hence the Lord gave Peter a vision, wherein he was told to kill and eat animals which were called unclean, and forbidden by the law of Moses, which he (Peter) objected to, on the ground that he had never done the like, and did not think it right. This vision, which was repeated three times, was to show him that all the nations of the earth were entitled to salvation if they performed the works required. Still, he could not fully understand it until he saw the Holy Ghost given to that Gentile, even as to himself and others on the day of Pentecost. Then, and not until then, did he say, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him." The Jews thought the command only meant all nations who were of the seed of Abraham, but Jesus meant just what he said—"all nations."

No sooner was the great Apostle convinced that the Gentiles were entitled to salvation, than he commanded Cornelius and his household to be baptized, although they had received the Holy Ghost.

I trust you will read the whole of the 10th chapter of the Acts of the Apostles. It makes the subject very plain, and shows how Peter, on his return, had to argue and explain before his Jewish brethren would be satisfied with his baptizing, and associating with, the Gentiles. After explaining everything to them, he closed with these emphatic words: "What was I, that I could withstand God?"

An appeal to the great Jehovah settled the question, and the Christian Jews gave it up. All were now satisfied that it was right to baptize believing Gentiles, and this is why they received the Holy Ghost before baptism—that the Jews might know that it was right to baptize them into the Church.

SURF BATHING.

BY R. G. L.

SURF bathing was one of the great sports of the ancient Sandwich Islanders, or Hawaiians; but from all accounts, the present generation are not as skillful in this, one of the most daring sports, as the past generations were, though we have observed some clever performances, showing wonderful skill.

This sport is indulged in by young and old, male and female, all mingling together in the foaming surf, shouting and playing like so many water nymphs, and reminding one of the stories told by "old salts" of mermaids of the sea, half man and half fish. The Kanakas come as near answering the description of this mythical creature as any people I am aware of, as they are so much at home in the water. The children can swim as soon as they can walk, and the mothers may be seen taking them on their backs into the water before they are able to walk, and instructing them in kicking and paddling, and thus they become almost as much at home in the water as on land.

The surf bathers choose a place for their sport where the sea breaks over the reef a long way from shore, and where large breakers, borne shoreward, come roaring along at railroad rate. The bathers supply themselves with a board that is made for the purpose, from four to six feet long, and from a

foot to sixteen inches in width. Of this board they are very careful, and prize it very highly, polishing it frequently with candle-nut or cocoa-nut oil. This board is carried out to sea in the hand of the bather, but instead of cresting the waves he goes under them, doing so very dexterously. Thus, in a very short space of time an experienced bather will reach the place where the waves start. Here he counts the waves, every third one being larger than the two preceding it. On the crest of the largest wave he mounts, lying on the board, or if he be an expert and gets a good start, he will raise himself to a sitting and finally to a standing posture upon the board while he is being driven along at a rapid rate. Should the wave break before he reaches the shore, he will dive back under the next wave and return to the starting point.

They do not seem to tire of this sport, though it is attended with considerable exertion and a great risk. I once attempted it, but had no desire to make a second trial, as my back and head were sore for many days in consequence of my being driven on the rocks.

The Hawaiians are all expert swimmers and excellent divers, and are astonished to find that some of the whites cannot swim.

With them, even small children will sometimes engage in surf-bathing and seemingly enjoy it as much as the older ones. They sometimes swim in the surf without the board by getting to the front of the wave, so that the force of the water strikes against the body, thus carrying them on to the sandy beach. This latter style is nice sport, and is not attended with such great risk as the other.

Another sport indulged in by these people is riding the surf in a canoe. This is done by running out with great care to where the breakers form, and then heading the canoe shoreward on the crest of a large wave, when it is carried with great rapidity to the beach. For this sport a landing place is selected where there is a good soft sandy beach, as it would be too expensive to allow their canoe to run on the rocks and be dashed to pieces. The craft must be guided by a steady hand, as a slight turn would upset it, or cause it to be swamped by a huge wave, which would not be pleasant.

This plan of cresting the waves is sometimes resorted to when a landing is desired from a vessel and the surf is running high, but it is sometimes attended with quite serious results. It was so in the case of some Latter-day Saint missionaries who were once landing at Lahaina, when Elder Lorenzo Snow narrowly escaped drowning.

The sea was very heavy when they attempted the landing, and the surf running high. The boat was laden with empty casks and on top of these the passengers were stowed. By some mismanagement or bad steering the boat was thrown into a trough of the sea, struck by one of the huge waves and overturned, when all on board were thrown into the surging waves.

The passengers included Elders L. Snow, E. T. Benson, W. W. Cluff and A. L. Smith. All came to the surface in a few moments but Bro. Snow; and succeeded in laying hold of the overturned boat. The accident was seen from shore, and it was not long before boats from there put out to their assistance. The native passengers were not in the least disconcerted at the accident, and immediately set to work gathering up the different small articles of luggage. The missionaries, however, were more concerned about their missing and much respected companion, who had not been seen since the upsetting of the boat. When the boat from

the shore reached them they were all taken aboard, and the crew wished to go to the rescue of the captain, who was at some distance, being assisted by two natives. But the brethren prevailed on them to remain and search for Brother Snow. One of the natives proceeded to go around the overturned boat, and in so doing discovered the body of the missing passenger, which, up to that time, as was afterwards supposed, had been under the craft. To all appearance life was extinct, as he had been in the water about twenty minutes. He was placed on the knees of his companions and taken to the shore, where every available means were used to restore life. Strangers thought it useless to try to do anything for him, but not so with his brethren. They continued their efforts, exercising all the faith they could, and were gratified to see the signs of returning life, in answer to their prayers. Thus his life was miraculously restored to aid in the work of the Lord, and as a testimony of the power of God, which the natives who witnessed the scene have not yet forgotten.

BEAN EDITOR.

A GREAT many people seem to have an idea that an editor's business is little more than a pleasant pastime; that no great amount of brains, intelligence or ability is required to qualify him for the position; in fact, that almost anybody might be an editor.

The Louisville *Courier Journal* "takes off" the class of people entertaining such ideas with the following bit of irony:

"An editor is the happiest being on earth. He has little or nothing to do, and his pay is all that heart could wish. His sanctum, with its Persian rugs and Turkish carpets, its costly rosewood furniture, its magnificent mirrors, its beautiful pictures, its complete library of splendidly-bound books, its silver bell to summon an attendant, and, in short, with its everything that human ingenuity can devise for his comfort and pleasure, is a perfect paradise where he sits or lounges and reigns a young lord, with the world of fashion and pleasure at his feet. And then anybody can be an editor--no study, no preparation, no brains, nothing but a little money to start with, and once started the money pours in upon you in a steady stream, and the chief labor of your wife is to spend it. As for the labor of editing a newspaper, that is mere moonshine. A mere glance at the columns of a newspaper is enough to convince you that it requires no labor to edit it, and less brains. It is certainly a glorious life, that of an editor; a life of luxurious ease and of elegant leisure—a life filled, like that of the young lover in his first dream of requited love, with flutes and rose leaves and moonbeams. That all men are not editors is one of the strangest things beneath the stars. True, there must be doctors and lawyers and merchants and shoemakers and peanut dealers and the like, and all these callings must be filled by somebody, but there are enough to fill them, and why they don't become editors and lead the life of opulent princes is a thing that staggers us. But after all, it may be that it is a mere matter of taste. It may be repugnant to some natures to become editors. The life of ease and elegance and luxury, and exemptions from all care and toils and debts and duns, would soon become a bore to him, and he would spend his nights in dreaming of ploughs and pitchforks and reaping machines, and squander his days in devising some plan for swapping places with a blacksmith's apprentice or a street-car driver."

TO THE WEST.

WORDS & MUSIC BY E. STEPHENS.

Andante Affetuoso.

p See a weary band of pil-gims Trav'ling on their lonely way From their hap-py homes and
f kindred— Mobs have driven them a - way. Aged fathers, widow'd mothers,
p Orphans, too, are in the throng. Marching to a far off desert: Onward—listen! hear their song.

Allegro Moderato.

p 1st & 2nd. March on to the west, Far a - way in the west our home shall be; 'Tis the
 3rd. To the Lord. to the Lord We will glad - ly sing our songs of praise, For our
p 1st & 2nd. Onward march! march to the west, In the west our home shall be;
 3rd. To the Lord, un-to the Lord We will sing our songs of praise,
 He will set His people free. (repeat *f.*)
p 1st & 2nd. will of the Lord; In the west He will set His people free.
 3rd. homes in the west We will thank and praise Him all our days.
 1st & 2nd. 'Tis the will of the Lord of hosts; In the west He will set His people free.
 3rd. For our homes in the lovely west We will thank and praise Him all our days.

Now across the trackless prairie,
 Still their journey they pursue;
 Now they see the Rocky mountains
 Looming in the distant blue.
 Farther still they travel onward
 In the bright sun's scorching rays,
 Trusting in the God that guides them—
 Onward, singing all the day.

In the valleys of the mountains,
 Far from mobs and worldly strife,
 Now they live in peace and plenty—
 Blest with ev'ry gift of life.
 Israel's God hath seen their sorrows,
 And with smiles their zeal repays,
 While a host of Zion's children
 With glad voices sing His praise.

Correspondence.

WILLARD, BOX ELDER CO.,
February 13th, 1878.

Editor Juvenile Instructor:

DEAR BROTHER:—The members of the Willard Sabbath school had their annual examination and exhibition on Friday and Saturday the 8th and 9th inst.

The entertainment lasted two days, three meetings being held each day. During the time, eighteen choice Sabbath school songs and hymns of praise were sung by the school; twenty-four classes were examined; about fifty recitations and twelve dialogues were delivered; and twelve songs and glee rendered by members of the school.

The subjects on which the classes were examined were: "The Creation and Fall," "Redemption from the Fall," "First Principles of the Gospel," "The Word of Wisdom," and "The Dispensation of the Fullness of Times," from the Catechism; "The Exodus of the Israelites from Egypt," from the Bible; "Christ's Sermon on the Mount," and "The day of Pentecost," from the New Testament; "The Destruction of the Jaredites," "History of the Children of Ammon," and "Incidents on this Continent during the Crucifixion of the Savior," from the Book of Mormon; the duties of officers and members of the Church of Jesus Christ of Latter-day Saints, and the Key to the Revelation of St. John from the Doctrine and Covenants; and the "Sunday Lessons for Little Learners" from thirty-six numbers of the JUVENILE INSTRUCTOR; also some "Questions about Utuah" and on "Children's Duties," from some of the youngest children.

The answers to questions were given, and the pieces rendered in a most excellent and satisfactory manner, the testimony of the aged brethren being that they had never enjoyed an entertainment better in their lives.

Elevated seats were erected for the children, and the room was tastefully decorated. At every meeting the room was densely crowded with old and young, anxious to witness the efforts of the juveniles.

Supt. T. W. Brewerton and his assistants are ably assisted by an efficient corps of teachers, who labor faithfully and zealously in the interest of the young.

The Sabbath school numbers about two hundred and twenty pupils. A great majority of all the young people of Willard attend regularly, and some of the elder brethren and sisters take pleasure in meeting with them.

Praying for the growth and prosperity of the Saints, I am
Yours in the gospel of peace,

James J. Chandler, Sec.

SUNDAY LESSONS. FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LXVIII.

Q.—What did the City Council do in regard to the "Expositor?"

A.—They declared it to be a nuisance, and ordered it to be stopped.

Q.—How were their orders carried out?

A.—The city marshal, with others, went to the office and threw the press, type and other things into the street and destroyed them.

Q.—What effect did this proceeding have among the apostates?

A.—It produced great excitement, made them very angry, and they threatened vengeance.

Q.—What did Higbee, one of the apostates, do, shortly after?

A.—He made complaint against Joseph and seventeen others before a justice of the peace, in Carthage.

Q.—What kind of complaint did he make?

A.—That they had destroyed the press and type of the "Expositor."

Q.—What court did they appear before to answer these complaints?

A.—Before the Municipal Court in the city of Nauvoo.

Q.—When the court had examined the witnesses on both sides, what was the decision?

A.—That Joseph Smith had done right, and should be discharged, and that Higbee should pay the costs of suit.

Q.—What happened after this?

A.—Every effort was made to drive and kill the Saints, especially the Prophet Joseph.

Q.—Mention the name of one of the ringleaders of the mob?

A.—Levi Williams, a Baptist preacher.

Q.—Where did he and others like him commit acts of violence and murder upon the Saints?

A.—In the small settlements, where the Saints could not defend themselves.

Q.—What was their intention as soon as the mob from Missouri came to their assistance?

A.—To capture the prophet and destroy the city of Nauvoo.

Q.—When Joseph learned of their plans what did he do?

A.—He had guards placed in and around the city to protect it.

SCRIPTURAL ENIGMA.

WHERE did the Savior give His life, our lives from death to
save?

Where did the ark in safety rest, upborne by mighty wave?

Where did impatient Israel chide, by thirst and drought as
sailed?

Where did the Lord command the faith, which o'er earth's love
prevailed?

Where were the curses of the law in Israel's ears proclaimed?

Where grew the spreading cedars, in the temple's structure
famed?

Write these initial letters
And tell the mountain's name;
Prophets have sung its praises,
A king declared its fame.
Oft named in Scripture story;
Near to the tideless sea;
There God displayed His glory
To shame idolatry,
A king had there his vineyards,
Two prophets there abode;
And at its base a river,
An "ancient river," flowed.

THE answer to the Scriptural Enigma published in No. 2 is JERUSALEM. The words forming the acrostic are: JABESH (1 Chron. xi. 12), EGYPT (Gen. xli. 48), RAMAH (1 Sam. xxv. 1), UR (Gen. xi. 28-31), SAREPTA (Luke iv. 26; 1 Kings xvii. 8-16), ARARAT (Gen. viii. 4), LYSTRA (Acts xiv. 8-10), ELAH (1 Sam. xvii. 19), MAON (1 Sam. xxiii. 21, 25).

We have received many solutions correct in the main, but only one strictly correct, which was from J. H. Watkins, Ogden.

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